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ALFALFA YOUNG, - - EDITOR.

For Governor OF UTAH TERRITORY, Samuel A. Merritt.

DEFINING THE ISSUE.
When Governor Murray propounded certain pertinent questions to the Legislature, he, so to speak, put the Legislature in a box. The second and third questions propounded by the Governor define the issue in Utah. It would be a bold man, even in Utah, who would say that the laws of Congress are not paramount to all other laws in a Territory of the United States, and only bigoted hardholds to the theory that it is not the duty of Territorial, county and precinct officers to aid in actively upholding the laws of Congress. It is true when the Governor says:

Questions No. 1, 2 and 3, agreed to and laws passed by you embodying these requirements of the country, will quickly terminate Congressional action, and relegate to the people here authority in matters now withheld from them.

The chief source of our trouble in Utah is the persistent refusal of the Legislature of Utah to legislate upon the leading local question. That question is the suppression of polygamy and unlawful cohabitation. These practices are contrary to the fundamental idea of the family as established and recognized in every State and Territory in the Union and in every civilized country. These practices were just as criminal under the laws of the Colonies as they are to-day, but they were of such rare occurrence as never to direct particular attention to them. In no country of Christendom have they ever been incorporated in a religious or political system as being fundamental, except in Utah. To suppress them here is the issue, and the questions above referred to make it impossible for the Legislature to ignore the issue without bringing upon themselves the reproach of tacitly sanctioning lawlessness. That Congress has legislated upon this issue is true, but primarily it was and is the duty of the Territorial Legislature to legislate on Territorial questions. The Legislature of Utah has done as much as the Republic can partly to centralize government in the United States. That is a strong and broad statement, but we believe that any one who will take the time and trouble to reflect upon the course of legislation in Utah will come to the same conclusion. How has this been done, is it asked? By the Territorial Legislature absolutely refusing to legislate one way or the other on the Utah question, neither declaring the polygamous system of the Territory legal or illegal, thereby forcing Congress to take cognizance and control of the matter. The people of Utah are continually talking about the rights of the people of the Territories, chief among which is the right of local self-government, but the people of Utah, through their Legislature ignoring the local issue, force Congress to legislate for them. Local self-government in Utah Territory is the most centralized government of any State or Territory in the United States. The Legislature of Utah by their refusal to aid the Government in the solution of the Utah problem each day invite the establishment of a Legislative Commission in Utah. It is well that the people know these things, for in the day when a Legislative Commission is established they will have themselves to thank for it. The Legislature now in session is the last Legislature that Utah is apt to have for many years if this Legislature refuse to meet the issue which is now upon them.

AN ITEM.

In that very queer document, the Auditor's report, there appears a very curious item. It reads thus: "Eli H. Murray, Governor, for services of messenger, etc., for the Executive office for the years 1884-5, \$2,000." The Legislature of Utah Territory had no business to appropriate the Territorial funds for any such purpose, and Governor Murray had no business to accept any such money. Why the appropriation was made is not a difficult matter to guess—it was a sop thrown to the Governor for the purpose of inducing him to approve other matters in the appropriation bill. That bill contained no more improper item than the one appropriating \$2,000 "for services of messenger, etc., for the Executive office for the years 1884-5," and if Governor Murray did not know this he should have known it. He must also have known that the Utah Legislature, which passed the bill containing this item, had no love whatever for him, and regarded him as an obstacle to the accomplishment of their ends, yet Governor Murray approved the act of the Legislature giving him a gratuity of \$2,000, but refused to go on with the rest of their scheme. Governor Murray is the paid servant of the General Government, and it is a part of his duty to see that the Legislature makes no improper appropriations of the common funds of the Territory. Does any Federal official think it proper for the Territory to give him largesses and gratuities? If such there be they are highly improper officials. It is for proper for the Territory to appropriate \$2,000 for messengers for the "Executive office" it is just as proper for the city to do the same thing. The Government pays its servants what it thinks is a just compensation, and it

those who become Government servants do not so think they should refuse to serve the Government, or else their self-respect and sense of propriety should make them refuse additional compensation from any source. The Governor of Utah Territory, above all others, should refuse to accept such additional compensation, both on account of his position and the peculiar circumstances surrounding Federal officials in this Territory owing to the local question. The Legislature of Utah Territory don't care whether the Federal officials here receive a single cent for their services, and when appropriations are made "for services of messenger, etc., for the Executive office," it is not because they have any solicitude on account of the Executive office. Governor Murray was guilty of a grave indiscretion in permitting the Legislature to appropriate \$2,000 "for services of messenger, etc., for the Executive office for the years 1884-5."

MODERN FREEDOM OF WORSHIP.

The debate in the Senate on the Edmunds bill, a full report of which appears in the *Congressional Record* of January 8, is very interesting. As one reads it over and recalls the history of the Christian religion, the conclusion cannot be escaped that there is more bigotry and intolerance in the world to-day than the nineteenth century is wont to admit. Among Christian denominations the Mormon church enjoys the unique distinction of being hated by both Catholics and Protestants. Religionists of different denominations are disinclined to admit that Mormonism is a religion in any sense of the word. This is no doubt the case with all except the Mormons, but to them their religion is as much a religion as Catholicism is to the Catholic, Methodism to the Methodist. Whatever a man thinks is religion is to that man religion. It is impossible to have a test as to religion. Every church and denomination has its rules for determining what is religion according to its tenets and beliefs, but these rules merely determine what is and what is not religion for a particular sect. Even to-day Catholics speak of the Reformation as an apostasy, and Catholic writers in speaking of that movement always make a quotation of the word. To a Protestant that seems most strange. Catholics look upon Protestantism as an emancipation of the flesh. The Catholic church is a great church and the most wonderful and perfect organization that the mind of man ever created, and it was old, as Macaulay says, when the oldest of the modern dynasties of Europe was still unborn. That church naturally looks upon Protestantism as the chief source of all the evils which afflict modern society. The Rt. Rev. John Walsh only recently spoke of Catholicism and Protestantism in these terms: "Enough, however, has been written to show that the Catholic church is the mother of Christian civilization and the friend and savior of society; whereas, Protestantism, in its teachings and influences, is principally the cause of the terrible evils that afflict modern society and menace it with ruin. Other evil agencies, such as Freemasonry and kindred associations, have taken up the destructive forces brought into life and action by Protestant principles, and are energetically carrying them out to their end and fatal consequences."

These words of Dr. Walsh in all probability represent the general feeling of Catholics towards Protestantism, but occasionally a Catholic more bold and ardent goes further still. The late Dr. Ward, in January, 1876, went so far as to affirm that "a Catholic's freedom of conscience is grievously impaired by the civil tolerance of other religions." Such a sentiment is not far removed from the sixteenth century, and is in full accord with the judgment of Cardinal Bono, who declared that if Charles V. had ordered the death of Luther at the Diet of Worms the whole mischief of the Reformation would have been prevented. Some of the Protestant religious journals of the East are fully as severe and bigoted in their denunciation of the Catholic church. The fight in New York over the "Freedom of Worship bill" plainly shows the liberality of Protestants towards Catholics.

Such showings as these should make Senators careful in saying what constitutes religion and what does not. When the religion of the Mormons teaches that polygamy is right and its practice proper and justifiable, then that religion, to the extent that it conflicts with the law of the land, should be treated as anything else that is in conflict with the laws of the land and be put down. It makes no difference whether a practice conflicts with and contravenes the law of the land under the name of religion or under the name of something else, such practice must be made to cease. But it is ill-advised for those who are dealing with such unlawful practices and framing and enacting laws for their suppression to undertake to say what is religion and what is not. It should never be forgotten by people who discuss or deal with religious questions that "Orthodoxy is my doxy and heterodoxy is your doxy."

ECCLIASTICALS IN UTAH.

The *News* of last night in reviewing the Governor's message says:

He wants the exercise of political power by ecclesiastical authority abolished in Utah. No ecclesiastical in Utah holds political authority under the Territorial government by virtue of his church position. Every church minister has the right to use his influence in politics as much as an infidel, a drunkard and a debauchee. If a respected church official gains more influence by his prompt and example than a politician who betrays his greed for power and self, or a Federal official who violates the people whom he would like to rule for his own advantage, as much the better for the church official and the people, and so much the better for the Territorial government.

There is about as much nonsense and untruth in that as it is possible to utter in the same number of words. "No ecclesiastical in Utah holds political authority under the Territorial government by

virtue of his church position." Don't they? Since when has this change come over the spirit of Utah's political dream? The political authority and influence of the leaders of the Mormon church come from their ecclesiastical position and not from their personal worth and character. Utah has a local government and this government is republican in form, but the nature and essence of this government can be best described in the language of Justice Story:

The people may, if they please, submit all power to their rulers for the time being; but then the government should receive its true appellation and character. It would be a government of tyrants, clerics, it is true, but still tyrants.

Those who are familiar with matters and things in Utah will recognize in the above a very good exposition of politics in "our mountain home." We know what answer the *News* will make to this: It will say that Justice Story was a Federal official.

ECONOMICAL VS. POOR LIVING.

Mistakes Made by Many Writers When Treating of Kitchen Economics.

This is the season of the year when almost every paper has some advice, more or less sensible, upon the subject of economical living, addressed to those whose small incomes are supposed to require special care in administration. The trouble with most of these articles—and they seem to be unusually common this fall—is that in general the writer confounds economical, or cheap, living with poor and mean living. The bills of fare that are formulated upon such an idea, simply detestable. Within certain limits the best is the cheapest, and, per contra, the poorest is never the most economical.

Writers on cheap living lay down as one of the fundamental rules that vegetables should not be omitted from the bill of fare of any person, however moderate his income, and usually proceed to put in cabbage and turnips as such vegetables, when all the world knows that they are about as indigestible and unwholesome as anything that grows. Why these table economists do not go one step further and recommend hay and cut straw instead of cabbages and turnips is a mystery known only to themselves. Cabbage contains seventy-three parts of nutriment in each 1,000, and turnips forty-two, while potatoes contain 120, oats 148, beans 300, peas (dry) 330, and parsnips, squash, apples and onions rank high as nutritious, easily digested, and wholesome vegetables for the table.

The truth is that cabbages and turnips are the most expensive articles of common vegetable food a poor man can put upon his table. They are grown for beasts, and their proper place is the barnyard. The same rule applies to meats. The poor-food economist advises the purchase of beef steaks, neck pieces, fore quarters, veal, mutton, and other cuts made up of seventh-tenths bone and two-tenths gristle to one of meat. The theory is that a poor man can take out the ninth-tenths bone and gristle, supply the place with water, and make a soup with the one-tenth meat. When he has thrown away his bone and refuse he will find the meat has cost him double price, however cheap the water may be. It is a waste of money to buy such stuff. A fair roast of beef, a good boiling piece, or a supply of corn beef costs only a trifle more than shins and rumps, but they are far more economical. Fish is better and cheaper than veal, and mutton is better than pork. Poor living is not by any means economical living.—*Chicago News.*

MARRIAGE BY DEGREES.

The Peculiar Customs Observed at a Polish Wedding at Pittsburgh.

A Polish wedding and honeymoon has just been celebrated on Josephine street. The ceremony, owing to its protracted nature and the wedding costume peculiar to the Polish people, attracted considerable attention in that section of the city. The bride is a handsome little woman who speaks English fluently, but the groom has not been in the country long enough to have full command of the language.

They were married at the Polish church by their priest, Father Myskowi, in the presence of a number of friends. After the formal ceremony the party repaired to the bride's home, where a reception was given which lasted for three days. The wedding took place in the morning and a fine breakfast was served to the company at 8 o'clock, after which the dancing and merry-making began, and was not allowed to stop or even flag until midnight. The company then dispersed to meet again at noon on the next day, and the same programme was executed from day to day until the marriage feast was ended.

The bride and groom separated each night of the festivities, bidding every one good night, and only after the marriage feast is ended is the happy couple considered married.

One of the unique features of the nuptial feast is the manner in which the bride receives the presents. Every present is presented to the bride, and she is expected to dance with her at least once, and as much oftener as she chooses, and each time he asks her to assist him in the dance he must give her either a handsome present, or a sum of money. So if the tender bride is good looking, amiable and a good dancer, she cannot fail to realize a rich benefit from the feast. The bride received over \$150 in money, and her presents were both substantial and pretty.

The dancing is of a wild, furious nature, in which any one but a thorough expert would be foolishly to engage, for when the orchestra gets properly wound up and the dancers begin to gyrate in time to the exciting music they remind an on-looker of the trail leaves which are caught up and made to twirl by an amateur cyclone.

One of the Polish gentlemen who participated in the recent festivity was asked if three days was not a pretty long time to continue a wedding.

"Oh, no," he said. "If you want to see a genuine wedding, go to Poland, where they last never less than a week or ten days. We workingmen don't get time to have a good wedding here."—*Pittsburgh Times.*

A Help to Good Digestion.

In the *British Medical Journal*, Dr. W. Roberts, of England, discusses the effect of liquor, food, and cocoa on digestion. All of them retard the chemical processes, but most of them stimulate the glandular activity and muscular contractions. Distilled spirits retard the salivary or gastric digestion but slightly when sparingly used.

Wines were found to be highly injurious to salivary digestion. On peptic digestions all wines exert a retarding influence. They stimulate the glandular and muscular activity of the stomach. Effervescent wines exert the greatest amount of good with the least harm to digestion. When one's digestion is out of order, everything goes awry, as in the case of T. T. Seal, of Bellaire, Ohio.

Tea, even in minute quantities, completely paralyzes the action of the saliva. The tannin in strong tea is injurious. Weak tea should be used, if at all. Strong coffee is also injurious if used to excess.

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